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The verdict about Gambling in ISLAM

By
Sayed Mohammad Sohofi

The Verdict
about Gambling
in Islam

by:
Sayyed Mohammad Sohofi

Translated by
Dr. Alaedin Pazargadi

Edited by
Shah Tariq Kamal

حكم القمار في الاسلام
ترجم من الفارسية الى انكليزية

Name of book: The verdict about gambling in ISLAM

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" The Satan intends to cause enmity between you by means of wine and gambling, and keep you away from the remembrance of God . "

The Holy Quran

" God has forbidden all games of chance , and has commanded people to avoid them. God has called gambling a satanic act and wickedness, and has warned people against being polluted by it. "

The Eighth Imam

" It is a sin to salute a gambler , and he who watches the process of gambling,

is equal, in his sin, to someone who has saluted a gambler. A gambling party is one of those parties whose participants deserve divine wrath which they should expect to befall them every moment. "

The sixth Imam .

Gambling is one of the most detrimental and dangerous amusements , and it has been prevalent among many people for long centuries and has produced many Perversions .

In the world of to-day too, gambling with its more modern equipment , is considered by the people of the world as an attractive pastime, and human society is more than ever plagued with the evil consequences of this devastating amusement.

In some countries gambling is regarded as an important matter from an economic point of view for the production and trade of gambling equipment as well as collection of heavy tax from it.

Several Social classes obtain a livelihood through it, and it is also a useful source

of revenue for the government .

In some European and American countries , big institutions have been established for the purpose of gambling, attracting rich people of the world to them providing their owners with a huge income, and also serving as a source of revenue for the government.

As early as fourteen centuries ago , the legislator of Islam paid attention to the economic aspect of gambling , and the holy Quran had made certain assertions about it. But owing to the fact that its negative effects dominates its positive ones as an amusement , it is prohibited so that the Muslims would not be affected by its excessive material and spiritual losses for the sake of obtaining some material advantage .

The holy Quran says :

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ
لِلنَّاسِ وَآثَمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا (١)

Meaning :

" They ask you about intoxicants and

(1) Chapter Baghara, verse 219.

games of chance . Say : In both of them there is a great sin and means of profit for men, and their sin is greater than their profit . "

Although governments, are confronted with dangers of gambling, they are unwilling to uproot it because of the revenues they receive .

" In England in the year 1853 gambling was prohibited , but after this prohibition 18 gambling dens were still in operation for the aristocratic classes. America in the year 1855 , prussia in 1854 , and Germany in 1882 prohibited gambling, whereas Islam prohibited it many centuries prior to the bar by these civilized countries . "(1)

At present in America and Europe large gambling dens are open day and night to which people come from near and far places with bags full of pounds and dollars to engage in various games of chance . A newspaper has written about the city of Las Vegas which is a gambling center in America:
(1) Encyclopedia of Farid Vajdi, Vol. 7.

" The exact number of gamblers who visit this place is not available but it is more than forty thousand every twenty-four hours . In this gambling house not only one person but hundreds lose their money . In one of the big hotels of this city , called Hotel Sahara , there is a den for billionaires only , in which more than ten million dollars are won and lost every day . Hundreds of people stand by electric machines called " slots " , constantly dropping coins into them , and with a great pressure they bend some levers forward with the hope of winning more coins , but as no coin is recovered from the machine , they keep on persistently feeding all the coins they have . However, it is all in vain . " (1)

Obviously, these overflowing profits which are obtained by the owners of those institutions and government, prevent the closure of these centers of corruption. The reason why we use the phrase " centers of corruption " is because in these places ,
(1) Donya Calendar , year 1981.

all kinds of villainies take place and **great** offences and crimes are carried out.

Newspapers and news agencies describe for us some aspects of the obscene acts committed in these gambling dens :
 " In the city of Monte Carlo , an Argentinian lost his whole wealth of four million tomans (over 57000 dollars) in gambling within 19 hours, and when the door of the gambling den was closed for the night, he went straight to a nearby forest and shot himself in the head thus ending his life . "(1)

"According to the statistics published by the Gallup institute , the number of suicide due to gambling is constantly increasing . Its statistics show that in 1961 a greater number of gamblers here committed suicide. (2)

An American statistical organisation offers the conclusion that gambling is a factor causing thirty percent of crimes.(3) "

(1) Rowshanfekr Journal, 4 Jan. 1961.

(2) Ettela'at weekly, Issue No. 1060.

(3) Ditto .

" An American physician has reached this conclusion after many years of research that in America alone every year over two thousand people die due to, gambling . This physician has proved that in the course of gambling the heart-beat increases greatly. The heart of an expert poker player beats more than a hundred times a minute . This unusual heart-beat either causes the gambler's apoplexy at the gambling table , or bring premature old age to them and lead to the gambler's, death. (1)

One of the major evils caused by gambling, having a very important social and Psychological consequence and producing other maladies relates to the hostility which is created between those who have gathered round a gambling table .

Gambling awakens a sense of cynicism and rancour among individuals, destroys affection, friendship and goodwill , and paves the way for revenge and anger.

(1) Rowshanfekr Journal, No. 7. 1963.

The holy Quran says :

إِنَّمَا يَرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي
الْخَمْرِ وَالْمَيْسِرِ (1)

Meaning :

" The Satan only desires to cause enmity and hatred to spring in your midst by means of intoxicants and games of chance . "

A famous psychologist says : " In the game of poker, there is no need for destructive motives to transform themselves . Poker itself is a kind of combat in which each player, in so far as the rules of the game allow, tries to dominate other players by means of deceit and bluff , since the aim of the game is to delude others about one's real power and prove that such a power exists . "

" The game of chess, too, is, in every way, the manifestation of a human inclination to sublimate one's destructive instincts, with the difference that this game takes the form of a battle or a show of

(1) C. Mayeda, V. 91.

conflict between two countries . "

" Ernest Johnson , in his scholarly study of the psychology of chess , points out that clearly the motive of chess players is not only a challenge which is peculiar to all combative games, but has also an ugly and mean motive, namely patricide, since its aim is to take captive and checkmate the other side . "

" John Hess feels repentant that during his days in prison he amused himself with playing chess, since in that way he could reveal his undesirable qualities . " (1)

What the above psychologists have said depicts only one angle of the issue. Moreover, the material losses incurred by gamblers create complexes and enmities .

Naturally , when someone's money and savings find their way into another person's pocket , and when the opponent takes that money away with a smile of

(1) Miracle of Psycho-analysis, P. 212, quoted from the book " The young from the viewpoint of Intellect and Emotions . "

victory, the seed of rancour is sown at once in the heart of the loser, and this enmity will eventually find an outlet to show its evil effects at a proper time and place.

This is something quite natural. How can a person not feel hostile towards another for taking possession of the money for the acquisition of which the loser has worked so hard, without showing the least pity and sympathy?

Another angle of the issue which is the most important of all, is the question of defeat. A gambler in his defeat is overcome by a severe mental excitement, and in order to make up for his failure, he gives up his rest and sleep, abandons his work and job, and continues to play, hoping to overcome his opponent, and calm down his mental and emotional uneasiness.

A largely-circulated newspaper writes: "In a provincial town, a gambler who had split his opponent's side with a knife and killed him, said during his

interrogation: "The victim had won a lot of money from me and was not prepared to continue playing. He refused to do so in spite of my insistence and ran away. So I pursued him and" (1)

A gambler, who is defeated, even if he continues to play and loses all his belongings, is unwilling to abandon the game, and with the hope of eventual victory he may, in addition to his wealth, lose his assets of honour and dignity, and madly place them all at the service of gambling.

Before the advent of Islam, the people of pagan times were involved with all types of gambling. The players at first put their savings and money at stake, and then their house and other immovable property, and once all these were lost in gambling, they even gambled away their wives and if they failed again, they shamelessly offered their consorts to the winners.

(1) The Social Afflictions of our century.

Imam Sadegh (PBUH) (1) says :

كَانَتْ قُرَيْشٌ تَقْمِرُ الرَّجُلَ بِأَهْلِهِ وَمَالِهِ فَتَاهُمُ اللَّهُ مِنْ ذَلِكَ
(2)

Meaning :

" The Ghoreish put their property and wives at stake in gambling . God forbade this ugly act and warned people against engaging in gambling . "

This point may seem strange to many people as to why a man might lower himself to the extent of putting his honour and reputation at stake in gambling . But in view of what is happening here and there in the civilized world , we see that the evil of gambling may drag anyone to such a direction .

Pay attention to the following report:

" Mexico (French News Agency .)
25 November : Ricardo Lemouss , a member of the jazz orchestra of Mexico television who loved poker , arr-

(1) The abbreviation (PBUH) stands for the phrase " Peace be upon him " a phrase used as a sign of reverence after the names of the Imams .

(2) Bohar , Vol. 11

anged a party at his home last night, and after losing all he had , he decided to continue the game by putting at stake the only thing left for him , namely his wife . But unfortunately he lost again, and when his wife , despite his insistence , did not agree to offer herself to the winner, he beat her up so violently that she fainted . She is now in hospital and there is no hope of her recovery . "

Such an act which may drag a person down to this base level and bring him misery and misfortune, must logically be forbidden . Islam is a religion of logic and intellect . As the holy Quran and narrations of the prophet's household indicate , Islam forbade all kinds of gambling fourteen centuries ago for all Muslims , and considered any profit which may be gained from gambling as something illegitimate, and it has warned the Muslims against taking possession of such profits .

Imam Reza (PBUH), the Eighth Imam,

(1) Ettela'at paper , Issue No. 10071 .

says :

إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى نَهَىٰ عَنِ جَمِيعِ الْقِمَارِ وَ أَمَرَ الْعِبَادَ
بِالْاجْتِنَابِ مِنْهَا وَ سَمَّاهَا رِجْسًا فَقَالَ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ
فَاجْتَنِبُوهُ مِثْلَ اللَّغْبِ بِالشَّطْرَنْجِ وَالتَّرْدِ وَ غَيْرِهِمَا مِنَ الْقِمَارِ
وَالتَّرْدِ أَشَدُّ مِنَ الشَّطْرَنْجِ (1)

Meaning :

" God has forbidden all kinds of gambling and has commanded all people to avoid them. God has termed gambling as an abomination and a satanic act , and has warned people against being contaminated with such evils as chess, backgammon and other kinds of gambling, and backgammon is considered worse than chess. :

The fifth Imam says : " when the following verse,

إِنَّمَا الْخَمْرُ وَ الْمَيْسِرُ وَ الْأَنْصَابُ وَ الْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ
الشَّيْطَانِ فَاجْتَنِبُوهُ

(Meaning

(Intoxicants and games of chance and sacrificing to stones set up and dividing by arrows are only an unclean-

(1) Mostadrak-el-Wassa'el, Vol.2.

ness , the satan's work ; shun it therefore)

descended, the people asked the prophet of Islam : what is (games of chance) which is considered by God as filthy and Satan's work?' He said: " Anything which provides gambling and win or loss, and even the boards made of bone or wood which are used for this purpose." (1)

Platonev, the well-known psychologist , says : " In soviet sanatoriums , gambling and playing cards for the purpose of win or loss are strictly forbidden . "

In 1646 playing cards became prevalent in Russia and in the same year, too, there was begun a campaign against it . The greed and inclination of the gambler make him more eager to continue playing, with the result that his intellect and power of reasoning are weakened . The same kind of excitement is noticed in other wagers , too . For

(1) Commentary of El-Mizan, Vol . 6, P. 144.

example, in the childish contest of " hitting the back of each other's hand ", Although the hands begin to smart with pain as a result of the blows dealt by each adversary , as both children are occupied with the game, they have no desire to abandon it . Those witnessing the contest too, have a similar feeling . A gambler who is a captive of his whims and fancies, never considers as to what extent his power and strength are affected and how helplessly he has lost control of his nerves. (1)

Imam Bagher (PBUH) says :

يَدْخُلُ فِي الْمَيْسِرِ اللَّعِبُ بِالشَّطْرُنِجِ وَالنَّرْدِ وَغَيْرِ ذَلِكَ
مِنْ أَنْوَاعِ الْقِمَارِ

Meaning :

" The prohibition of gambling applies to chess , backgammon and other kinds of wagers . "

The Muslim society, under the blessings of the lofty Islamic teachings has been able to avoid this destructive calamity, but unfortunately the hand of
(1) Psychology, Platonev, P.227.

colonisers and enemies of Islam has introduced it more or less amidst the ignorant individuals, and gambling has regrettably found its way into some homes and families. It has particularly become prevalent among superficial and shallow-minded modernists who engage in this undesirable amusement solely in order to imitate the west and to be regarded civilised and modern by their peers, whereas they can see what miseries infest gamblers in Europe and America, and what crimes , such as stabbing, stealing , suicide and so many other evil acts are committed by gamblers and our account of gambling .

This same week in the latest issue of the Ettela'at weekly , there appeared a report about the west, which should serve as a lesson for gamblers. Here is the text of the report entitled: " The suicide of the king of gamblers. "

" The well-known German billionaire and king of the gamblers of that country committed suicide this week while he owed ten million German marks to various

casinos. This billionaire who was called Rudolf Loder, many years ago when he had not been so rich, used to say: "Be sure that any time when my monthly income falls below ten thousand German marks, I will kill myself, and recently he got into a situation that drove to commit suicide. He had no wealth until after the German war. Then he turned to some deals, and in a short time, he became wealthy owing to his extraordinary talent. In a single deal he made a profit of ten million German marks. He used that money in stock exchange speculations and earned more profits. He was also a keen gambler and interested especially in roulette. His haunts were the well-known casinos of the world every night, and surprisingly enough he was always a winner in roulette, and a colleague of his used to say that Rudolf had obtained most of his wealth in gambling, especially in roulette. His winnings were usually large, and each time it was not less than a hundred thousand German

marks. So he was nicknamed "king of gamblers" in casinos. Whenever he came to a gambling table, the owner of the casino felt much anxiety and was sure of losing much money. Until two years ago, he had lost only four times during his long period of gambling, and his whole loss on those occasions did not exceed five million German marks. But two years ago, fortune suddenly turned against him and he kept on losing regularly.

Every day in stock exchange deals Loder made much money, but at night he lost three times that amount at the gambling table. Thinking that fortune had turned against him in German casinos, he changed his haunt and went to Monte Carlo, but again he lost about eight million German marks there.

Gradually he lost his gaiety and activity, and as he was uneasy and angry for his nightly losses, he could not be sufficiently active in the stock exchange, with the result that his income decreased constantly and he began to lose speedily

his enormous wealth.

Until a month ago out of all that wealth worth billions of German marks , what had remained were only a few of his private villas which he sold and turned into cash. He told his friends that with this money he would recover his lost wealth. First he visited Trave-Mond casino near Hamburg and then went to Monte Carlo , but again lost his money in both places and did not have anything left. Moreover, he incurred a debt of ten million German marks , and had no hope at all in any quarter .

So he went back to his little apartment in cologne a week ago, and swallowed a tube of sleeping pills to kill himself. His body was discovered 24 hours later there . " (1)

Another report related to our own country says : " A young man committed suicide after losing 460,000 tomans in a casino . " (2)

(1) Ettela'at weekly, No. 1521, Feb. 1971.

(2) Ferdowsi Journal , No . 5998 , Feb, 1971.

" These were the accounts of the fates of some gamblers who, after long years of efforts and having colossal wealth, have lost their health and eventually their life. They were always distressed and sorrowful, and had no alternative but suicide to get rid of the misfortune produced by themselves .

Some may suppose that the crimes resultant from gambling are limited to the west only and to billionaires, But the official press of the country, describing the happenings produced by gambling , tells us that wherever gambling finds its way, it brings misery and crime with it, and whoever is contaminated with gambling , must expect tragic events.

Pay attention to the following report related to recent days printed in keyhan newspaper : " A man who had shot and killed his opponent in gambling , was sentenced to life imprisonment. The supreme court too , refused his request for retrial, and declared that he deserved life imprisonment.

The condemned man, 49 years of age, had committed this crime last year. In the afternoon of the day of the incident, he was sitting along with another individual in front of an inn drinking together. After some time they left and found a corner for gambling. At about nine that night, while gambling, a quarrel ensued between them, and this man fired a shot at his companion and killed him.

According to the investigations, the deputy interrogator found him guilty, and the prosecutor demanded the death penalty for him. This file was brought up for consideration before the fourth bench of the criminal high court, and the judges condemned him, with Commutation of one degree, to life imprisonment. (1)

Thus, you see that two families lost their guardians: one was killed and the other was sentenced to jail term for life. Why? Because of alcohol and gambling.

Is it not fitting, therefore, that we should pay our sincerest salutations to the
(1) Keyhan paper, No. 8286, 3 Feb. 1971.

noble legislator of Islam who explicitly said fourteen centuries ago :

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي
الْخَمْرِ وَالْمَيْسِرِ (1)

Meaning :

" The Satan intends to cause enmity between you by means of wine and gambling (two dangerous agents) , and deter you from God's remembrance . (which is the best means of human happiness .) "

Imam Reza (PBUH) , the eighth Imam , says :

إِتَّقِ اللَّعَبَ بِالْخَوَاتِيمِ وَالْأَرْبَعَةَ عَشَرَ وَكُلَّ قِمَارٍ حَتَّى لَعَبُ
الصِّبْيَانِ بِالْجَوْزِ وَاللَّوْزِ وَالْكَعَابِ (2)

" Abstain from gambling with all its equipment, even from such gambles in which children use devices made of nuts and bones . "

Here we think it necessary to explain briefly the verdicts issued by Islam about

(1) The Quran, C.*Mayeda, V. 19.

(2) Mostadrak-el- Wassa'el, Vol. 2, P. 59.

various forms of gambling so as to leave no ambiguity. The Quran has, in a logical and explicit manner, prohibited gambling, and after describing its benefits and losses, it has shown that the losses are far greater than the benefits .

As many people resort to gambling for amusement as well as gaining profits, the Quran points out that its trifling benefits are very slight as compared with its losses and evils , and in conclusion, calls upon people's judgment through the use of intellect and reflection .

It is definitely unwise to tolerate great losses for the sake of gaining the probable profits which are, in any case, trifling .Those, who engage in gambling for its advantages, should remember that its financial , social , mental and moral losses are far greater than its profits.

In some verses, the Quran speaks of gambling as a satanic act and a means of deviation, and advises the Muslims to avoid it altogether. (1)

(1) C. Mayeda, Vs. 92-93.

In other verses, gambling is called a factor creating rancour and enmity , and even revenge and other vices between individuals, as well as acting as a barrier for happiness, spiritual perfection and proximity to God. (1)

In Islamic jurisprudence , the word " gambling " is applied to all kinds of games in which special devices are used for a win or a loss , so that two or more persons get together , and by means of gambling equipment, arrange for wagers and bets to pay or receive money or goods. This kind of gambling is definitely forbidden in Islam , and some religious jurists have called this prohibition a necessity in Islam. (2)

Another form of gambling too is observed where equipment such as cards, backgammon, chess , etc ; are used for amusement and recreation , without any bet or wager. This type of gambling, too, is forbidden according to the verdict of

(1) Ditto

(2) Mesbahel-Foghaha.

all shi'a jurists . (1)

A third kind is to bet and wager without using any equipment. This kind of gambling, too, is forbidden in accordance to the verdict of well-known Shi'a jurists .

A point to remember is that there are two reasons for the prohibition of gambling in Islam : firstly because it is considered a sin to engage in it; and secondly due to the money gained in this way, since according to the divine law , one cannot take possession of such money , and it must be returned to its owner .

A fundamental Combat

To uproot this great evil , Islam has not confined itself to a prohibition , but has also forbidden the production and transaction of gambling equipment.

Some people may ask why such games as chess , which are played without wagers, are forbidden , despite the fact that chess is played to-day as a mental

(1) Jame-ol-Maghased, Memoirs of Allama.

exercise and has found a place for itself in cultural institutions.

The answer initially in that it is not proved yet that the game of chess is free from harm and danger, and as it has already been explained , by some psychologists , it has undesirable effects . Secondly Islam has prohibited all gambling games even when no wager is arranged, because Islam wishes to carry out a fundamental combat with gambling and uproot it . That is why the production and transaction of its equipment are forbidden so that no one may seek it, at all .

Undoubtedly, in order to uproot this evil, such a combat is required, since if gambling equipment are easily produced and transacted, and if keeping such things is allowed, too, people may first be inclined to play for the sake of amusement and then get addicted to it later on , thus making it prevalent .

So Islam has seriously uprooted this evil with the prohibition of all sort of gambling and all of its equipment. Those,

who have a true rather than, a superficial faith is Islam, do not Pollute themselves with this act which is considered as a great sin .

Imam Sadegh (PBUH) , the sixth Imam, says : " It is a sin to salute a gambler . He who sits by a gambling table as a spectator , or looks at a gambler's face , is also committing a sin equal to the one who salutes a gambler . A gambling party is one of the gatherings that deserve divine wrath and punishment which they should expect any moment " . (1)

وَقَدْ بَالَغَ الْإِمَامُ أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ (ع) فِي النَّهْيِ
عَنِ اللَّعِبِ بِالشَّطْرَنْجِ حَتَّى قَالَ لِرَجُلٍ مِنَ الْبَصْرِيِّينَ وَ قَدْ
سَأَلَهُ قَائِلًا إِنِّي مَعَ قَوْمٍ يَلْعَبُونَ بِالشَّطْرَنْجِ وَ لَسْتُ أَلْعَبُ بِهَا وَ
لَكِنْ أَنْظُرُ ، فَقَالَ مَا لَكَ وَ الْمَجْلِسَ لَا يَنْظُرُ اللَّهُ إِلَى أَهْلِهِ .

Meaning:

" Imam Mussa-bin-Jafar , the seventh Imam, has made eloquent statements forbidding gambling and chess, and in answer to a resident of Basra who said: " I attend a chess party as a spectator , and do not play it, " the Imam noted ' why do

(1) Social Evils, Jawaher book of Commerce

you attend a party from which God has removed his favour ? ' "

Imam Sadegh (PBUH) says: " The sale of chess equipment as well as benefiting from the accruing money and keeping it are forbidden. Playing chess means faithlessness and dualism . Greeting a chess-player is a sin , and teaching this game to others is a great and annihilating sin . " (1)

There are many such narrations from the house of Imams (peace be upon them all) about gambling, some of which were quoted above.

Those who are interested in study and research, and estimate problems correctly, pay adequate attention to the evils caused by gambling and the miseries with which gamblers are involved .

Iranian poets , too , have spoken in their poems of gambling. A poet says:

" The idea of loss makes a young man old, so that by looking in the mirror he hates himself. "

(1) Great sins , Wassa'el - e - Shi'a .

There is no win in gambling , since it is all a gamble .

" A gambler is like someone whose tooth is pulled, he feels pain and yet sings out a panegyric . In short a constant loss makes him indigent, while winning makes him parasitic."

Another poet says:

" No one has gained profits in gambling since even winning in it means a loss .

A good-humoured person gets ill-tempered, since he associates with the base .

In every hand that is dealt, it is usual to accuse, insult, swear and tell lies . In a bet at the time of gambling .

Many a pact of friendship is broken .

He who sits at a gambling table .

Must abandon all his wealth .

Even if there is no winner in the game,

Can anything be worse than these two tasks ?

Of taking the fruits of labour of others

gratuitously ,

Or squandering' the wages of one's own labour ?

Sometimes the disease of imitation produces such evils as gambling , and we see today many a person who is addicted to this incurable sickness merely through imitating the west, whereas the wise people of the west are groaning at the chaotic state of their own society. These miserable fellows pollute themselves with gambling in an attempt not to lag behind the caravan of civilisation. Those who are not prepared or lack the ability to imitate western science and technology and take a step for their own happiness , hope to be their equal in this way .

Sometime ago Daily Ettela'at carried an article entitled: " Modern Women afflicted with the dangerous disease of gambling " . It said:

" Formerly these were only the men who were infested with this destructive disease and spent their nights at a gambling table with worry and anxiety , and

returned home tired and stiff in the morning. But now this disease has afflicted the women, too, and the so-called modern and civilised women of to-day have become the constant and loyal addicts of this game. This seems to be a manifestation of women's progress, and their desire for equality with men has driven them to gain this equality even at gambling tables. They have indeed been misled. (1)

We conclude from what has been said so far that gambling produces many evils and losses which we will sum up in the following lines:

Gambling causes nervous and abdominal troubles and mental complexes .

Gambling strains social relations , breaks bonds of affection , and produces many enmities .

Gambling causes the loss of one's assets and produces poverty and indigence, resulting in misery and misfortune.

(1) Ettela'at No. 10771, quoted from the school of Islam .

Gambling disrupts family life, produces disorders in the domestic life of individuals , and prevents them from attending to the education of their children and other related matters .

Gambling paves the way for the commission of offense and crime, theft and treason and other evils. It drags individuals to the precipice of destruction, and draws them towards suicide .

Gambling blemishes one's honour and prestige, and endangers social dignity .

Gambling weakens the body , and causes the loss of health and strength .

Gambling causes the loss of religious faith and rouses the wrath of God .

In short, gambling annihilates the two worlds of an individual , his^s body and soul, his honour and property and everything else .

Thus , it is the duty of everyone to keep himself and his family away from such a catastrophe, and in accordance with religious commands, avoid friendship with gamblers , participation in

gambling parties and anything which might contaminate him.

The evil of gambling should be contained like other infectious diseases , and one should wage a sustained all-round combat against it in a wise and dignified manner . When a dangerous disease , like cholera or plague , penetrates a country , health organisations warn all people for a combat against it , advise them to observe hygienic rules , and place all the necessary means of injection , vaccination , quarantine , and compulsory inoculation at their disposal . They warn the people against contact with those suffering from that disease . Sometimes they burn the garments of those afflicted by it . Sometimes they set fire to a contaminated Zone after taking away the sick people . They keep the sick in special places , segregate them from their families , and do not allow visits especially to children and adolescents . They treat them free of charge .

Such measures , and even more careful and basic ones should be taken in the

case of gambling , and all the people should be informed of its evils . Gambling dens should be closed down and gamblers provided with productive jobs and beneficial recreations . Suitable hobbies should be provided for the leisure hours of the youths . They (especially children and adolescents) should not be allowed to associate with gamblers . Who should be put under treatment by psychologists and religious leaders , so that with God's favour , this terrible disease could be uprooted from the Muslim society .